November 3
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)" (DOC. AND COV. 64: 23).

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NINETY-SECOND SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE ninety-second semi-annual general conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Thursday, October 4th, 1921.

Seated in their usual places on the stand, tier by tier, were the general authorities of the Church, President Grant and his counselors, President Charles W. Penrose and President Anthony W. Ivins, with senior members of the Council of the Twelve occupying the top row. Other members of the Twelve were on the second row. The presiding patriarch occupied his place on the upper pulpit, and on the third tier were members of the First Council of Seventies and the members of the Presiding Bishopric. On the bottom row sat assistant Church historians, auditors and Church School officials. Mission presidents, temple presidents and patriarchs sat in two rows of chairs immediately facing the pulpit. In the front part of the auditorium the usual seating order was observed, officers of the priesthood, stake presidents, bishops and general board members of the auxiliary organizations being seated in divisons especially reserved.

The tabernacle was filled, auditorium and gallery. The singing was congregational, with Prof. A. C. Lund conducting, and Prof. J. J. McClellan at the organ. The opening hymn was, "We Thank Thee, O God, for a Prophet." The opening prayer was offered by President Stephen L. Chipman of Alpine stake. The second song was, "How firm a foundation."

President Heber J. Grant, in his opening address, voiced his great pleasure at once more meeting with the saints in general conference. He expressed the prayer that the Spirit of the Lord might guide the utterances of those who would speak, and said he expressed not only his own desires, but the desires of his associ-

ates, when he wished for the blessings of the Lord on the saints and upon all honest-hearted people. He referred to the lines of the hymn:

> "When through the deep waters I call thee to go,
> The rivers of sorrow shall not thee o'erflow,
> For I will be with thee, thy troubles to bless,
> And sanctify to thee thy deepest distress."

President Grant referred to the financial stringency that exists, saying it is probably the most severe since the very early days of Utah. Much of it, he said, must be ascribed to the failure of the people to heed the advice of the servants of the Lord not to run into debt, to avoid extravagance and to live without luxuries that cannot be afforded. He hoped the saints would profit by this distress, turn and obey counsel, in faith that God will sanctify this experience to their good. Latter-day Saints know that God lives, that he can sanctify their distress. Of this he said he has an abiding faith.

The work of the Lord is spreading despite financial stringency and distress, said President Grant. Referring to missionary work of the Church, he said, there are now 1,798 missionaries preaching the Gospel in the various fields, in addition to many resident in the missons. This is near the number in normal times. Baptisms have increased, and so has charity work in the mission fields. Speaking along the line of missionary work, President Grant said he wished parents would not write to missionaries in the field suggesting that it is about time they were released. "Let them stay," he added. "If financial difficulties make it hard, appeal to the bishop or through him to the general authorities for help. A missionary can do his best work just when it is usually expected that he should be coming home. Missionary work is the greatest labor Latter-day Saints have to perform, at home as well as abroad."

In these hard times, said President Grant, the Lord will bless and prosper those who are strictly honest with him in the payment of tithing. The Lord personally does not need the money, but he has established his Church, and for the benefit of his children he requires that they support His work on the earth. He commended to the Latter-day Saints the law of tithing and exhorted them to obey it strictly. He also commended to the saints the Word of Wisdom. If Latter-day Saints actually believe the Gospel, he said, it seemed to him they can but obey its teachings. Breaking the Word of Wisdom, he pointed out, has another angle; all the money that is spent in breaking the Word of Wisdom goes out of the community—not one dollar is kept here. And true it is, money is to the financial body what blood is to the human body. One dollar kept at home will do twenty dollars' worth of work in a year; but a dollar sent out for tobacco, tea, coffee, etc., is gone.

President Grant enlarged on the subject of home industry, illustrating the benefit derived from keeping the money in the community, and exhorted Latter-day Saints to heed this principle. He wears home-made shoes, he said, and had done so for many long years; they wear longer, they look better, and they cost less. And since he heard, when he was a boy of sixteen, the late President Brigham Young urge the saints to patronize the Provo Woollen Mills, he had worn clothes from cloth made there whenever it has been available, except on one occasion when he bought a dress suit, and gave it away the next day. He urged the saints to patronize home industry in every line, and especially mentioned sugar. "Buy beet sugar," he said, "and let cane sugar alone. Beet sugar, it has been said, is not good for putting up fruits, candies, etc., but he had put beet sugar in a cane sugar sack, and lo, and behold, it 'jellied' perfectly, and made the best candy on earth."

Every single, solitary article that can be made at home should be bought and used by the people, said President Grant, and he avowed he is being paid no commission for talking home industry. He commended the plan afoot to co-operate in feeding Utah hay to Utah cattle, and said if beef and mutton are fed and marketed here, the consumer will get cheaper meat. First, says President Grant, in conclusion, obey the first great commandment: "Love the Lord thy God," and second, obey the one that is like unto it: "Love thy neighbour as thyself." "Do this," he said, "and the Lord will bless and prosper his people."

President Charles W. Penrose, the second speaker, expressed great pleasure at meeting with the saints again. He referred to an illness through which he had passed since the April conference, and told how a trip to the coast, at the instigation of President Grant, coupled with the faith and prayers of his associates, had improved his health.

President Penrose spoke of the efficacy of faith. The climate of California, the ocean breezes, etc., had helped to restore his health, but his real revivication had come through the power of the Spirit of the Lord. Faith in God, he said, is a living reality. Children should be taught faith in a real God, a God that lives and loves, a God that is all that is good and true and that is embodied in the living God. It is by faith that all the activities of the Church are carried out. It is faith that makes possible the missionary work of the Church. It was faith that enabled Joseph Smith to converse with God the Father and His Son.

President Penrose said young men on missions sometimes spend too much money. They should spend only what is necessary. He referred to his own experience when he traveled without purse or scrip. He knows, he said, times and conditions have changed, and the Lord has modified his commandment accordingly, but as little as possible should be spent in every instance. God is the same, He has not changed, nor have the principles of the Gospel,

but practices and customs have changed, and God makes allowance for such changes. President Penrose urged Latter-day Saint parents to teach their children faith in God, that they may grow up in the fear of the Lord and be ready to serve Him.

"Love the Lord with all thy might, mind and strength," President Penrose said. The Lord should be loved and served in the name of Jesus Christ. As to the second great commandment: "Love thy neighbor as thyself," he said, he has wondered if some people had money put away. If so, get it out, pay debts with it, and allow it to circulate. That is "loving thy neighbor," helping the community in which a man lives.

Do not leave prayer and devotion until the time of sorrow and sickness, distress or misery; go to the Lord in prayer in times of prosperity, in happiness, with a smile on the face and a light heart. Go to the Lord in prayer at all times and under all circumstances. He urged the saints to put their best efforts into their work, spiritually and temporally, to serve the Lord and the community in which they live with all their ability. Do this, he said, and the Lord will bless his people, and his work will prosper and grow to its full consummation.

President John M. Knight, of the Western States mission and of the Ensign stake, occupied the few moments left. He bore his testimony and said he is happy to be laboring in the ministry. He said he is glad President Grant discouraged the idea that a missionary has filled his mission at the expiration of any certain period; they should stay as long as it seems fit by the mission president.

The closing hymn was "High on the mountain top," and the benediction was by Elder Albert Olson, first counselor in the Big Horn Stake Presidency.

The afternoon session commenced promptly at two o'clock. The opening song was, "O ye mountains high." Prayer was offered by President Taylor Nelson, of Oneida stake, after which the congregation sang, "Guide us, O Thou great Jehovah."

President Anthony W. Ivins was the first speaker. He read from Isaiah, where the Lord says he will rebuke the nations that make a noise like the rushing of mighty waters.

Only in recent years, he said, the ingenuity of man converted the great Imperial Valley into a vast producing empire. At one time, of a sudden, the head gates of the irrigation system broke and the waters of the Colorado threatened to cover the entire valley, the great Salton sea. It was only with the greatest effort that the flood was stayed and the valley saved from complete destruction.

One hundred years ago, said President Ivins, the world was a barren waste as to religious teachings. Now the waters of truth have been turned on to the barren soil, and the religious thought

of the world is flourishing. Error is beating on the diversion gate of truth, and only by constant watch and care can a calamitous flood be averted.

President Ivins referred to a sermon delivered ten years ago by the late President Joseph F. Smith, wherein the saints were admonished to get out of debt and stay out. The advice now, he said, is more needed than then. Debts have increased, individually and nationally.

President Ivins quoted statistics to prove that farms, rated as they were ten years ago, are more heavily mortgaged now than then. Debt is a burden that is being saddled onto future generations. Debts must be paid, and to pay them taxes must be increased, and the burden falls heavily on the home-owner. Put no mortgage on your home when it can be avoided, he said. Once the heritage of a home passes, it can only be recovered by toil. It was the bondage of debt that caused the dissolution of ancient Israel. President Ivins read from Scripture to illustrate distress which peoples have brought upon themselves by going into debt, and how they have been obliged to toil and sweat for their masters, those to whom they fall into debt. If the Lord's people will be warned it may not yet be too late. Get out of bondage, live more economically, think less of pleasure and more of the work of the Lord, throw off the tentacles of the octopus of debt, do not drift toward bondage, do not permit creditors to obtain the heritage that belongs to the Lord's people.

President Ivins said some will call him a pessimist, will say he should declare business is good, but he cannot, he said. The people must know that only by ceasing from extravagance can calamity be averted. Think not so much of pleasure, think not so much of automobiles and other luxuries. Let not the saints say in their hearts that all is well in Zion when there are conditions that need correcting; think not that the Lord will consummate His purposes without an effort on the part of His people. Let the Lord's people be not caught in the flood which is sweeping the land, let them be prepared for the events that are at the very doors, said President Ivins. He admonished presidents of stakes, bishops and other leaders in Israel to keep watch on the towers, to guard the diversion gates, that the flood from the sin-laden river of the world may not overwhelm the Lord's work.

EMMELINE B. WELLS' MEMORIAL FUND.

THE establishment of a memorial loan fund in honour of the late Emmeline B. Wells was brought up for consideration before Relief Society stake presidents at the opening of the Relief Society semi-annual conference in the Bishops' building, Tuesday, October 4th last. Clarissa S. Williams, president of the Relief

Society, presided. At the morning session, in recognition of long years of work in the interest of the Relief Society, of which she was many years president, and of her untiring efforts in the interest of uplift and education of women, a resolution of the General Board for the establishment of a fund was unanimously adopted by the Relief Society stake presidents, and a copy of it, with the following letter, will be sent to the Brigham Young University, to which institution the fund will be given:

"Desiring to honour and perpetuate the memory of their late beloved president, Dr. Emmeline B. Wells, who was a faithful and devoted Relief Society worker, and for many years the General President of the organization, and who was also an earnest advocate of the education and development of women, the Relief Society of the Church of Jesus Christ of Latter-day Saints wishes to establish at the Brigham Young University a loan fund for girls, to be known as the Emmeline B. Wells Relief Society Memorial Loan Fund. It is recommended that this fund be taken from the general treasury of the society. The Relief Society wishes, as a beginning of this fund, to give five hundred dollars, with the idea that as time goes on the fund may be added to. The society desires to have this fund used for loans to worthy women of the upper college classes who need and deserve financial help in order to complete a college course; also, that the fund be lent and managed in accordance with the best business principles and at the current rate of interest. The interest, it is thought, will help to insure prompt payment and to increase the fund. While the Relief Society makes these suggestions, the actual details of the handling of this fund are hereby left to those who handle the finances of the Brigham Young University."

The letter is signed by Clarissa S. Williams, Jennie B. Knight and Louise Y. Robinson, General Presidency.

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference convened Sunday, October 23rd, 1921, at 13a St. Benedict's Street, Norwich. There were in attendance, President Orson F. Whitney, Sister Mary Wells Whitney, and Elder J. Fred Pingree, from the Liverpool office; also President William H. Wilson and all the other missionaries of the Norwich conference.

The Sunday-school session began at 10 a.m., and roll-call showed approximately seventy-five per cent. of the enrolled membership of the four branches in attendance. A fine program was rendered, after which President Whitney addressed the congregation, his main subject being the Sacrament of the Lord's Supper.

During the noon hour an elders' priesthood meeting convened; all present bore testimony, and Elder Pingree and President

Whitney gave much good counsel. While the elders were in session, Sister Whitney met with the members of the Relief Society and encouraged them in their good work.

At the afternoon session President Wilson gave a good report of the conference, and Elder Tomlinson related personal experiences in the mission field and bore a fervent testimony. He was followed in the same vein by Elder Francis L. Dent. There was a fine solo by Sister Florence Spall, and a beautiful trio by Elder Conlam and Lillian and Madeline Walker.

Sister Whitney spoke interestingly of her travels through the mission, and Elder Pingree, after relating an instance in which fasting and prayer saved the sick, commended the Norwich branch for fasting this day in behalf of their sick members.

President Whitney discoursed on the principle of eternal justice and the rewarding of all men according to their works. He contrasted this doctrine, taught by John the Revelator, with the false notion which prevailed a century ago, that half the world was predestined to be saved, and the other half to be damned, regardless of any good or evil done by them. He dwelt on the vision of the three glories—celestial, terrestial, and telestial—and exhorted his hearers to fix their aim on the highest condition and attain to it by living the Gospel of Jesus Christ.

A number of the sick were administered to by the Priesthood.

At the evening session Elder William Cox was the first speaker. He deemed it a great privilege to bear the Gospel tidings to the countrymen of his grandparents. He had reached the conclusion that many hesitate to accept the truth because they fear their worldly comforts and enjoyments might be marred or diminished by persecution. They overlook the victory which lies beyond.

President Whitney again addressed the conference. He began by relating two incidents of his own missionary experience, brought to mind by remarks of the previous speaker. He then showed how and why Israel was scattered anciently, and referred to the gathering now in progress as part of the necessary preparation for the coming of the Lord. He related and applied the parable of the feast to God's dealings with man in this dispensation—first by testimony, and then, if need be, by judgments and calamities, to clear away wickedness and tyranny and make things ready for the advent of the King of kings. President Whitney closed with a powerful testimony to the Truth.

The conference was well attended, interesting and profitable throughout. Many investigators were present. The Spirit of the Lord was present in power, and all hearts were melted by its influence.

C. DOUGLAS BARNES, Clerk.

THAT man has been most successful in life who is loved the most sincerely by those who know him best.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 3, 1921.

EDITORIAL:

THE SECOND BIRTH.

"EXCEPT a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." So said the King of that Kingdom, speaking to Nicodemus, a ruler of the Jews.

The meaning of this language, though perfectly plain to Christians anciently, has been a matter of uncertainty to their successors, all down the centuries. From the days of the early Greek Fathers, to the days of Saint Augustine; from his time to the time of Luther and Calvin, and thence on into the present age, theologians have disputed over the mystical Second Birth, declared by the World's Redeemer to be the portal of admittance into His kingdom.

In all or most of the Christian denominations, the phrase "born of water and of the Spirit" means baptism, the ordinance whereby a person is initiated into the Church. But the meaning of baptism—the significance, form, purpose, and effects of the ordinance, and whether or not it is necessary to salvation, these questions have formed the backbone of the controversy—questions easily answered, problems readily solved, if the Holy Spirit be taken for a guide, and there be no wresting of the Scriptures.

What Jesus said to Nicodemus ought to settle forever the question of the necessity of baptism. But in addition thereto, we have the Saviour's baptismal declaration: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

Mark, He said not *me* but *us*. And yet there are some who contend that the baptism of Jesus was all-sufficient, that it answered for the whole human race, and did away with the necessity for any further baptisms. To such I would put this question: Can you conceive of a kingdom in which the king is required to obey the laws, while the subjects are not required to obey them? Far more likely, is it not, that the king rather than the subject would be exempt from such obedience? But the laws of Christ's Kingdom are impartial; they bear with equal pressure upon all. The Saviour does not require an obedience that He is not willing to render. "Follow Me," is the watchword of his mission.

But baptism is "for the remission of sins," and in the Saviour there was no sin to remit. Why, then, was he baptized? John the Baptist saw this point, when Jesus presented himself for baptism, and that, no doubt, was the reason why he demurred to the request, saying: "I have need to be baptized of thee, and

comest thou to me?" We cannot impute sin to the Sinless, but neither can we afford to discredit His teaching, that men must "be born of water and of the Spirit" before they can "enter into the Kingdom of God."

The baptism of our Lord did not do away with baptism, any more than His endurance of the pangs of Adam's race obviated human suffering. Men and women still suffer, notwithstanding that infinite atonement; and all must be baptized for the remission of their own sins, notwithstanding the baptism of "the Lamb of God, which taketh away the sin of the world."

Christ's baptism was undoubtedly an example, and it had a symbolical significance: it pointed to something higher. It was to prepare the way before a greater principle which He was about to introduce and establish, that the Saviour taught and exemplified the principle of baptism. Baptism was made the doorway to the Church of Christ, the Kingdom of God on earth, because it represents resurrection, without which no man can enter into Celestial Glory. It was fitting that the Great Exemplar, who was the first to rise from the dead, should undergo the ordinance symbolizing the mighty fact for which He stands—redemption from the grave, and eternal life beyond.

Baptism, though a universal requirement, is not without its exceptions. Little children, too young to have sinned, and therefore incapable of repentance, are exempt, and it is a sin to baptize them, involving, as it does, the vain use of a sacred ordinance. Redeemed by the blood of Christ from the foundation of the world, their innocence and purity are typical of the saved condition of men and women, who must become like them in order to be worthy of the Kingdom of Heaven. But when children arrive at the age of accountability, they also must be baptized.

So necessary is this ordinance, on the part of all capable of intelligent obedience thereto, that the Gospel makes provision for the vicarious baptism of those who pass away without being baptized for themselves. Men cannot answer by proxy for deeds done in the body, but there have always been sacred ceremonies that one might perform for another. The Christian reader need scarcely be reminded that the entire fabric of Christianity rests upon the vicarious work wrought by Jesus Christ for the redemption of a world powerless to redeem itself.

Baptism, in its twofold character, corresponds to the soul; the body being represented by the water, the spirit by the Holy Ghost. Both are essential in the cleansing and illuminating process; for it is not the body alone, nor the spirit alone, that is baptized. Consequently baptism is administered in a temporal world, where the watery element abounds, and where body and spirit can both be present. A person can believe and repent in the spirit world, but cannot be baptized there. This makes necessary baptism by proxy.

Spirit baptism is administered by the laying on of hands. This was the practice of Christ's Apostles, a practice continued in the Christian Church for centuries. But gradually it fell into disuse, some of the sects discarding it altogether, while others, retaining the form, "denied the power thereof."

In reality, there are three factors in baptism, though only two of them are used in the ceremony—the Water and the Spirit. But without the Blood, the atoning blood of Christ, there could be no baptism of a saving character. Hence it is written: "The blood of Jesus Christ cleanseth us from all sin."

Jesus compared baptism to birth, the entry into mortal life; and this pointed to resurrection, the entry into immortal glory. Men's minds should therefore be prepared for something suggestive of birth and resurrection in the ceremony authorized by the Son of God as the means of admission into his Kingdom. This suggestion is fully realized in the true form of the baptismal ordinance—immersion—a going down into the water, and a coming up out of the water, in the similitude of burial and birth into a higher life.

Philology points to immersion as the meaning of the Greek word from which the English word "baptism" is derived; and that this was the form of the ordinance introduced by John the Baptist, submitted to by the Saviour, and perpetuated by his Apostles, is a plain and reasonable inference from the teachings of the New Testament. In addition, we have the statements of archaeologists and historians, to the effect that baptism, in the earliest ages of Christianity, was a dipping or submersion in water. Ancient baptisteries and other monumental remains in Asia, Africa, and Europe, show that immersion was the act of baptism. The Christian churches of the Orient—Greek, Russian, Armenian, Nestorian, Coptic and others—have always practiced immersion, and allow nothing else for baptism. The Western churches preserved this mode for thirteen centuries, and then gradually introduced pouring or sprinkling—ceremonies in no way symbolical of birth and resurrection, and therefore not in harmony with the divine purpose for which baptism was instituted. I except from this allusion the sect known as Baptists, so-called because they believe in and practice immersion.

The Church of Jesus Christ of Latter-day Saints has but one form of baptism—namely, baptism by immersion for the remission of sins. It derives its knowledge of this sacred rite, not mainly from the Bible, nor from any other record of God's dealings with man. It came by direct revelation to the inspired founder of the Church. Joseph Smith, Prophet and Seer, brushing aside the dust and cobwebs of tradition, uncovered the precious jewel of truth, and brought back the lost knowledge of the "one Lord, one faith, one baptism" of the ancients.

O. F. W.

DEFENSE OF MORMON DOCTRINE.

By Elder B. H. Roberts.

(*Continued from page 678.*)

Now, another thought. If this principle of resurrection, through which we attain unto immortality, if that is to hold good for the inhabitants of our earth, and for future time, may it not be possible that in past ages, in more ancient worlds, the same principle has been at work bringing forth intelligences to immortality and eternal life? And may it not be that they have come up through these processes to immortality? May it not be that from those far more ancient worlds than ours, there has been developed such mighty intelligences out of millenniums and hundreds of millenniums, of time past that it is not at all sacrilege to speak of them as divine, and as participating in the government of God's great universe? But that might lead to the doctrine of a plurality of divine intelligences—a plurality of Gods. Well, no matter if it does; is not such a conclusion inevitable if the Christian doctrine of the resurrection is a reality?

Here should be noted the fact that the creeds of the great division and sub-division of so-called Christianity teach the literal resurrection of the body, which if it be allowed, according to Dr. Powell, "there can be no vital objection to any of the absurdities of 'Mormon' theology concerning life after leaving this earth." I now quote from these creeds:

The Catholic Church divides the document known as the Apostles' Creed into twelve articles in order to more definitely express what is to be believed. Beginning with the first, "I believe in God, the Father Almighty"—fifth, speaking of the Christ, "He descended into hell; the third day he rose again from the dead;" eleventh, I believe in the "resurrection of the body;" twelve, and "the life everlasting." (Catholic Belief, F. D. Brouno, p. 239-40).

The Donay catechism is even more express:

Q. What is the 11th article (i. e., of the Apostles' Creed)?

A. The resurrection of our bodies.

Q. What is the meaning of this article?

A. It means that the bodies in which we now live, shall, at the day of judgment, be raised from death to life . . . .

Q. Will the same bodies rise again?

A. They will be the same in substance, though different in qualities.

Q. At what age and stature will men rise?

A. At a perfect age, which is thirty-three, and in that stature which they would have had at a perfect age, without deformity by defect or excess.

Q. What is the 12th article?

A.—And life everlasting.

Q.—Why is this the last article?

A.—Because everlasting life is the last end of man, and the last reward we expect by faith.

Q.—What do you understand by this article?

A.—I understand that such as keep the commandments, and die in the state of grace, will live with God in a state of grace forever pp. 32-34.

Protestants very generally accept the Apostles' and Nicene Creeds, and both proclaim the resurrection. The statement in in the Apostles' Creed we have already given. That of the Nicene Creed is simply the affirmation "that the Son of God was made man, suffered, and rose again the third day, ascended into heaven, coming to judge the living and the dead." In its complete form, the creed goes somewhat further, saying: "I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come."

Commenting upon this creed as to the resurrection, J. M. Lias, M.A., in his book, "The Nicene Creed," a manual for the use of candidates for Holy Orders, says:

"The four Gospels, written by disciples and contemporaries of our Lord, not only declare that he was risen, but they declare it with a copiousness and minuteness of detail which preclude all possibility that they were under any hallucination. 'We did eat and drink with him,' says St. Peter, 'after he was risen from the dead.' They touched him, they held him by the feet, they held long conversations with him, and this not once or twice, but repeatedly. . . .

"At first sight it is perfectly clear that though the body of the risen Lord was unquestionably a material body, yet it existed under conditions essentially different to that under which our ordinary human bodies subsist. It was a material body, for, as we have already remarked, it was capable of being seen and touched, and in it he ate and drank with his disciples. It moreover bore on it the marks of His Passion, and was therefore in some sense identical with the body which was crucified. . . .

"We must beware of imagining that by a spiritual body is meant a body composed of spirit. This is a simple impossibility. Body and spirit are two different things, though obviously not incapable of relation. Our Lord's body was as distinctly and demonstrably material after his resurrection as before."

Later on the same author says:

"We are no more entitled to regard the spiritual body as immaterial than we are entitled to regard our present or psychic body as such. The words spiritual body simply mean a material body adapted to the needs of the human spirit, as the words 'psychic body' means a material body adapted to the needs of the human soul. The change which takes place at the resurrection may be gathered from the teaching

of Scripture to the expulsion of all that is corruptible or mortal in our bodies by the action of a principle of incorruptibility and immortality imparted to us at the resurrection. . . . Our Lord's body bare the marks of the wounds He had received at his crucifixion. Just so, we may believe, will the marks of our character and history in this life be indelibly impressed on the body we shall receive if we are found worthy to attain to the resurrection of the dead. That body will, moreover, be endowed with similar faculties to those displayed by the body of our Lord. It will know neither hunger nor thirst. It will need no sleep to recruit its exhausted energies. It will be incapable of fatigue or pain. It will not be bound down, as is our present body, to perpetual contact with the earth, nor condemned to the slow rate of progress at which we miserable worms are compelled to travel, but will flash from place to place with a rapidity inconceivable to us in our present sense-bound condition. Words fail us wherewith to paint the glorious privileges which will be ours when the restitution of all things has come. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them which love him.' And so the Catholic Church at the Easter season, has not ceased for centuries to sing of the glories of the resurrection-body:

Oh, how glorious and resplendent,
Fragile body, shalt thou be;
When endowed with so much beauty,
Full of health, and strong and free,
Full of vigor, full of pleasure
That shall last eternally.

The Westminster Confession says:

"At the last day, such as are found alive shall not die, but be changed; and all the dead shall be raised up with the selfsame bodies, and none other, although with different qualities, which shall be united again to their souls forever.

"The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his spirit, unto honour, and be made conformable to his own glorious body" (chapter 32, sections 2 and 3).

This is so clear that comment may not help it. Yet one noted Presbyterian writer, Dr. A. A. Hoge, fearing that the distinction made in his comments on these sections between the "animal body" and the "spiritual body" may be misunderstood, explains:

"The spiritual body will be still material and identical with the body which was once animal; but it will be suited to the new wants of 'the spirits of just men made perfect;' to their new stage of development, intellectual and spiritual, to their social relations; and to the physical conditions of the new heavens and the new earth, wherein dwelleth righteousness" (II. Peter 3: 12-13).

In the Book of Common Prayer, used by the Church of England, setting forth the doctrine "which except a man believe faithfully he cannot be saved," speaking of Christ, says:

"He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies; and shall give account for their own works."

(TO BE CONTINUED.)

A MALICIOUS FALSEHOOD REFUTED.

THE following letter has been addressed by Elder William A. Morton to the editor of the *Hereford Times*:

295 Edge Lane,
Liverpool,
October 25, 1921.

Dear Sir:

In last week's issue of your paper there is a report of a lecture which was delivered in St. Owen Street Primitive Methodist Church, Tuesday evening, the 20th instant, by Dr. Harry Owen, in which he said that during his visit to Salt Lake City he was invited to a dinner, on which occasion he sat next to the Mayor, who has six wives. This, Mr. Editor, is absolutely false. I am well acquainted with the Mayor of Salt Lake City; he is a young man about forty years of age; is not and never was a polygamist. He is highly respected by the entire population of Salt Lake City, sixty per cent of whom are non-"Mormons." I have written Mayor Neslen, calling his attention to the malicious falsehood told by Dr. Owen in his lecture. The "reverend" gentleman will, undoubtedly, hear from the Mayor.

Hoping you will find space in your valuable paper for this correction, I am,

Yours very truly,
WILLIAM A. MORTON.

FROM THE MISSION FIELD.

Baptisms.—On Sunday, October 23rd, 1921, a baptismal service was conducted at "Deseret," London conference, at which one candidate was baptized by Elder Ray Woodfield and confirmed by Elder James I. May.

On October 24th last, a convert was baptized in the North Sea, off Parkfield Beach, Lowestoft, by Elder Joseph Coulam, and was confirmed the same evening by Elder J. W. Ernest Tomlinson.

Priesthood Meeting.—On Saturday, October 8th, 1921, a priesthood meeting of the elders of the Leeds conference was held. All the

traveling elders were present and reported the work in their respective branches. Ways and means for the furthering of the Lord's work were discussed and many good suggestions were offered by those present. President Harry S. Stoker gave timely instruction and encouraged the elders to work diligently during their short stay in the mission field.

Branch Conference.—The Loddon branch of the Norwich conference held a branch conference at Broom Farm, Langley Park, near Loddon, Sunday, October 9th last. A Sunday-school and afternoon meeting was held. At the afternoon session addresses were delivered by President William H. Wilson, Branch President James Hook, lady missionary Annie Ayden, and Elders J. R. Peterson and C. D. Barnes. Every member of the branch was in attendance at both sessions. The meetings were greatly enjoyed.

Arrivals and Appointments.—The following missionaries from Zion arrived in Liverpool, per. s.s. *Metagama*, October 22nd, 1921: Merrill D. Clayson, American Fork, Utah, appointed to labor in Manchester conference; Dean W. Bench, Fairview, Utah, and Irvine F. Keller, Logan, Utah, assigned to the Welsh conference; Elders Jed. L. Ashton and Armond Eardley, Salt Lake City, and Frederick Zaugg, Le Grande, Oregon, appointed to labour in the Swiss and German mission.

The following missionaries from Zion arrived at Liverpool, October 28th last, per s.s. *Melita*: Claude P. Heiner, Salt Lake City, appointed to labor in the London conference; Alpheus Harvey, Kaysville, Utah, and Donald E. Rose, Salt Lake City, appointed to the Hull conference; Lester W. Fry, Morgan, Utah, appointed to the Leeds conference; Leroi B. Gardner, Lehi, Utah, Rulon T. Hinckley, Hinckley, Utah, Daniel G. Shupe, Ogden, Utah, Clifford B. Doxey, Ogden, Utah, and John J. Hirschi, Montpelier, Idaho, appointed to labor in the Swiss and German mission.

Harvest Festivals.—Harvest festival services were held in the Leeds, Halifax and Pudsey branches, October 2nd, 9th and 16th respectively. Splendid displays of fruit and vegetables were exhibited. The services were well attended. On the Monday following, the produce was disposed of, and goodly sums were realized.

On Sunday, October 23rd, 1921, harvest festival services were held in the Batley branch, Leeds conference. The display of fruit and vegetables bore witness to the goodness of the Lord and to the generosity of the saints. The services were well attended by the members of the Church and investigators. The speakers of the evening discoursed upon appropriate Gospel subjects. On Monday evening a pleasing program was rendered, after

which the products of mother nature were disposed of, the proceeds helping to swell the branch funds.

President Wilford O. Woodruff and Elders Thomas M. Wheeler and James Wotherspoon were in attendance at the Wigan branch harvest thanksgiving on Sunday, October 23rd, 1921. The arrangements and program were carried out under the efficient direction of Counselor H. S. Webster. Two of the most enjoyable numbers were the recitation by Edna Rickard, introduced as, "one of our babies," and a solo by John Hayes, Jr., who delighted the audience. The sermons of the visiting brethren were made more effective by the beautiful displays of fruits, vegetables and grains which surrounded the speakers' stand, and which told of the great kindness of our Father in heaven, as well as the order, obedience and beauty which characterize his work alike in nature and in the Gospel plan. The little hall was filled to capacity, and the saints and friends united in one of the most enjoyable services that has been held in the branch.

DIED.

BREEDON.—Funeral services over the remains of Sister Rachel Breedon, who departed this life Friday, September 23rd last, at Eastwood, were held Monday, September 26th. President Harold E. Brough conducting. President Brough delivered a short address in the funeral chapel, and Elder Abraham Noble spoke on the resurrection to nearly three hundred people assembled at the grave in Eastwood Cemetery. Sister Breedon was born in 1857, of Latter-day Saint parents, and was a loyal member of the Church and a faithful worker in it all her lifetime.

CUMMINGS.—October 15th, 1921, of old age, Brother Edward Cummings. Deceased was born June, 15th, 1848. He was baptized and confirmed a member of the Church, December 6th, 1890, by Elder A. B. Needham. Funeral services were held at "Deseret," London conference, October 21, 1921, President William F. Hawkes of North London branch presiding.

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